Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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SELECTED POETRY.

ORIGINAL HYMN.

[Sung at the late Ordination of Rev. Mr. Barlow, at Lynn.]

Welcome, on this festive day,
Brother, whom this people's voice
Hails—the guardian of their way,
And the shepherd of their choice.

Holy trust to thee is given,
Souls to keep and souls to win;—
Thou must plead for these with heaven,
And for those must strive with sin.

From the fount of life and light,
Bid the spirit-kindling ray
Dawn upon the sinner's night;
Turn his darkness into day.

To the anxious soul impart
Hope—all earthly hopes above;
Fire the frozen, flinty heart
With a longing and a love.

Give the struggling, peace for strife,
Give the doubting joy for gloom,
Speed the *living* unto life;
Warn the *dying* of their doom.

Spite of earth and spite of hell,
Do as conscience shall decree;
Guard the precious freedom well,
Wherewith Christ hath made thee free.

Every lot, beneath the sun,
Hath its crown, and hath its thorn;
Hath its triumphs to be won,
And its trials to be borne.

Think thou not—from sorrow free,
This, thy chosen path to tread;—
Be there joys in store for thee;—
There are tears which thou must shed.

On then,—walk that heavenward road
Though it lead through trials sore;
'Tis the path thy Saviour trode,
'Tis the lot thy Saviour bore.

On! God speed thee!—grant thee zeal,
Faith unfeigned, and purpose pure;
Power to conquer and to heal,
Strength to do, and to endure.

PRACTICAL.

[For the Christian Register.]

EVILS OF NEGLECTING THE THOUHTS.

Of the many evils which spring from unregulated thoughts, I shall now notice those only which are particularly connected with the imagination. And first, in reference to our worldly condition, there is that revelry of the imagination, which passes under the general name of castle-building. This at first sight appears innocent, but it is unprofitable in itself, and injurious in its effects, and therefore to be avoided. By the habit of musing on imaginary felicity, we acquire a distaste for the sober realities, and an aversion to the common duties of life. It produces discontent and querulousness. It unnerves the soul, and unfits it for rational employment and vigorous exertion. Besides, action is the proper business of life, and it is not to be neglected with innocence; and while our minds are occupied in forming visions of unreal or unattainable joy, our time is wasted, our opportunities of usefulness and improvement lost, and our powers themselves debilitated and abused.

On the other hand, there are many whose minds are continually looking on the darkest side of things, are dwelling on the inconveniences, difficulties, and evils of their situation, and magnifying them by adding those of the imagination; multiplying the possible chances of misfortune, and foreboding nothing but disappointment and suffering. This produces habitual anxiety, despondence, and melancholy. The cause of this is indeed sometimes constitutional, but it more frequently arises from the want of a proper government of the thoughts. We ought not to suffer our imaginations to be thus gloomily employed, for it is a serious duty to maintain a disposition of cheerfulness and hope. We should by effort direct our minds to brighter views and gayer prospects. We should remember, that whatever may be our situation, it is that in which God has chosen to place us, that we never can be separated from his parental care, and that whatever sufferings may await us, they will be appointed in mercy, will be measured to us by our strength to bear them, and may be made the means of our greatest and final happiness.

There is a government of the thoughts, more important, particularly to the young, than perhaps all others, which relates to the objects of sense, and the excitement of the passions. There are many who willingly corrupt their minds with thoughts, which they would dread that any eye should witness—excepting that of God! They will summon up images of pollution, will excite and quicken wishes of guilty indulgence, and riot in imagination amid scenes of wanton licentiousness. These thoughts we ought with the utmost vigilance and resolution to expel from the mind. We should fly from them to occupation or society, as from the paths of death, and whenever they arise in solitude, turn away our minds to contemplations of solemnity and awfulness. We should remember and feel that we are in the immediate presence of God, and that his eye searches our inmost hearts. We should direct our imaginations to that world of purity which nothing that defileth can enter, and where angels and perfected spirits dwell; we should look forward to that day of final judgment, when our most secret thoughts shall be revealed, and remember that none but the pure in heart will at last see God in peace.

If these views of the omnipresence of God, and of our final account be made familiar to our minds, and we accustom ourselves to watch with care over our first thoughts, we have little to fear. The general government of our thoughts will then soon be acquired, and with it the control of our passions, appetites, and tempers; and it will not then be difficult to form that habitually contemplative and devotional frame of spirit, which is one of the best securities amid the temptations of this world, and the preparation and earnest of a better world to come.

N. C. S.

The following remarks on Religious Education are from a sermon of the late Rev. J. E. Abbot.

RELIGIOUS EDUCATION.

In religious as in scientific education, it is necessary to follow nature in the gradual developement of the mind and heart;—and to adapt instruction to those powers which are soonest expanded and brought into exercise.—Children are not capable of much reasoning. The intellect is weak: but the imagination and the memory are susceptible and retentive, and the feelings of the heart can be addressed and influenced in the first years of life.—It is probable that religious instruction would be more effectually given, were the imagination of children more addressed than it usually is. They should be taught as our Savior taught his ignorant disciples, not only by plain, simple and concise precepts, but also by pointing out examples, by various illustrations, by reference to the objects around them, and by appeals to experience, or to passing events. Religious truths are thus better apprehended and longer remembered and their practical application is seen.—The language in which they are conveyed cannot be too simple; and they are always better understood and more interesting, when made the subject of conversation in which the child bears a part, than when we attempt to impress them by more formal modes of instruction.

It would seem almost needless to remark on the importance of ever presenting to the minds of children those views of religion which they can realize and feel. Moral precepts and rules they can always sufficiently comprehend; but it is only the most simple views of the character and providence of God, and the mediation of his Son, and the future world, of which children are able to form any definite or useful conceptions. It is not merely useless, but it often has a very injurious effect to crowd the memory with dark and mysterious doctrines expressed in technical phraseology to which they can attach no definite ideas. The whole subject of religion is thus made to appear in an unintelligible light, is supposed to consist in mystery, to be concerned only about abstract and disputable points of faith. When children are compelled to commit long and incomprehensible creeds or catechisms to memory without understanding or feeling any part of them, there is great danger lest associations of weariness, disgust and aversion, should be inseparably connected with all thoughts of religion itself. They will thus be prevented from ever after attending to the subject with ease and interest. Much indeed must be necessarily entrusted to the memory; but it is extremely desirable, that it be furnished, less with speculative and abstruse opinions, than with just principles and rules of conduct, with elevated religious sentiments and with those impressive and affecting views of the character and government of God which should be the excitement and support of pious affections. It seems indeed less important that children should receive correct views of very many points of religion, than that they should have correct feelings on religious subjects. No mistake is greater than that of imagining that religion, like a science, is to be addressed to the intellect and memory alone.—The heart, the moral taste, the conscience, are most to be addressed; and so far as these are not enlightened, devoted and hallowed by their influence, religious truths are fostered in the memory in vain.

It is of extreme importance, that the minds of children should be preserved from attaching ideas of severity, weariness and gloom to the subject of religion.—The greatest care should be taken to present it in the light most interesting and attractive. The spirit of childhood is gay, lively and happy; and whatever violently opposes this will excite aversion. They should be made to regard religion, as the foundation, of all that is worthy or happy in life. The heart and affections must be engaged in its favor: and children will ever recur with interest to a subject, by which feeling is excited. Where religious instruction is felt by the parent to be a task, which ought, however reluctantly to be discharged, and where it is consequently dispensed in a negligent, hurried and superficial manner, with little care to make it intelligible to the understanding or affecting to the heart, it will necessarily be regarded by the pupil as a useless burthen, from which he rejoices to escape. Where religion is represented in a light only of solemn restraints; where it is continually brought in to check or subdue the innocent gaiety of childish feeling; where it is taught only by long formal lectures, with sad austerity of countenance, and enforced not by motives of affection, but by commands and threatnings and terrors, it is not wonderful, that an unconquerable prejudice against it, is fixed for ever on the mind.--Experience often proves the disastrous consequences of such a mode of instruction; for we frequently find those who were subjected to it in childhood, going through life either in a hardened religious indifference, or in open habits of profligacy.

DOCTRINAL.

Christ not the true God, because he himself has a God above him.

It is evident beyond contradiction, that our blessed Lord cannot be truly God, since both he himself and his apostles do very plainly acknowledge, that he has a God above him: for instance, 'My God, my God why hast thou forsaken me'? Mat. xxvii. 46. 'I ascend to my God, and to your God,' John xx. 17. 'Him that overcometh will I make a pillar in the temple of my God,' Rev. iii. 12. 'The head of every man is Christ, and the head of Christ is God,' 1 Cor. xi. 3. 'Blessed be the God and Father of our Lord Jesus Christ,' Eph. i. 3 'The God and Father of our Lord Jesus Christ knows I lie not, 2 Cor. xi. 31. 'That the God of our Lord Jesus Christ may give you the spirit,' Eph. i. 17. 'Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,' Heb. i. 8, 9.

These texts are very plain, and need no interpretation to make them be understood. Now if our Lord Christ have thus a God above him, then it is evident, if any thing in the world be so, that he himself is not God most high.

Christ not God, because what he does is by a power received from God.

This truth Christ himself does plainly declare; 'I can (saith he,) of my own self do nothing,' John v. 30. 'All power is given unto me both in heaven and in earth, Mat. xxviii. 18. 'When the multitude saw his miracles, they marvelled, and glorified God, who had given such power unto men,' Mat. ix. 8. Now these things can in no tolerable sense be said of him that is truly God: for he that is God most high hath essentially in himself all kind of divine dignity and excellency, and cannot, without the highest of blasphemies, be in any sense said to receive them of another.

But of our lord it is recorded, that he neither said nor did any thing, especially in the work of our redemption, but what he was commanded to say and do by his Father; 'I have not spoken of myself, (saith he,) but the Father which sent me, he gave me a commandment what I should say, and what I should speak.' John xii. 49.

Is he able to save the world? To this power he was raised by God: 'him hath God exalted to be a prince and a saviour,' Acts v. 31. Can he give power to believers to become the sons of God? This power he also has received: 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him,' John xvii. 2. Has he power to raise from the dead? Even this power also he did receive: 'As the Father hath life in himself, so hath he given to the Son to have life in himself.' John v. 26. Has he power to judge the world? It is God that does enable him to do this: 'This is he that was ordained of God to be judge of quick and dead,' Acts x. 42. 'I can do nothing of myself; as I hear, I judge,' John v. 30.

Moreover, it is thus said, 'The glory which thou hast given me, I have given them,' John xvii. 22. I appoint unto you a kingdom, as my Father hath appointed unto me,' Luke xxii. 29. 'The God of our lord Jesus Christ hath put all things under his feet,' Eph. i. 17. Now they must impose strangely upon their own understandings, that can (unrequired by the gospel) believe him to be truly God, even infinite in all perfection, of whom it is said so plainly, that whatever power and dignity he has is given him by another.

Christ not God, because God and he are plainly distinguished.

This consideration alone of itself is a very strong argument, to prove our lord Christ not to be really and truly God, since he is every where spoken of as a person that differs as much from God, as a noble subject differs from his prince or king. Thus it is said of him, that 'God anointed him,' Acts x. 38. That he 'offered himself up to God,' Heb. ix 14. That 'God raised him from the dead,' Acts ii. 24. That he was 'exalted by God,' Acts ii. 33. That he 'ascended to God.' John xx. 17. That he 'sits at God's right hand, Acts vii. 56. That 'God for Christ's sake hath forgiven us,' Eph. iv. 32. That 'he hath redeemed us unto God by his blood,' Rev. v. 9. That 'the God of our lord Jesus Christ hath put all things under his feet, Eph. i. 22.

I might collect a very great number of other places that speak to the very same purpose, all which do evidently demonstrate, that the true God is not Jesus Christ: for if Jesus were *sent of God*, and *raised up from the dead by God*, and *sits now at God's right hand*, &c. then it is plain, that there is as great a difference between the true God and him, as there is between a prince and him whom he is said to honor or employ.

It would be strangely absurd for a man to affirm, that *God can be sent of God;* that *God can pray to God;* that *God can ascend to God;* that *God can sit at God's right hand;* and that *God shall deliver up the kingdom to God, that God may be all in all.* He that can believe this possible is fitted for the reception of the most ridiculous and absurd errors that were ever found in the world.

SCIRPTURAL INTERPRETATION.

Thoughts on the Interpretation, and on the Interpreters of the Scriptures.

"If the Bible could not stand the test of reason and learning, it could not be, what it is, a work of divine wisdom. The Bible, therefore, must be examined by the same laws of criticism which are applicable to other writings of antiquity." *Bishop Marsh.*

The interpretation of the Scriptures, is a subject of great importance to those who receive them as a rule of faith and conduct. A few thoughts on the necessity of their being interpreted, on the principles of Scriptural interpretation, and on the merits of different expositors, will now be submitted to our readers.

Perhaps the Bible would hardly require a single comment, were it a production of modern times, and written in our native language. But its date is extremely ancient; most of those into whose hands it falls, are unacquainted with the tongues and dialects in which its several parts were composed; and it places before us a number of usages very different from our own. The internal evidence for its authenticity and genuineness, arises, in a great degree, from the circumstances which occasion the necessity of its being diligently studied and carefully interpreted. Even persons who maintain that the Scriptures are clear to all ranks of people, mean that they are so when examined by the light of popular or established creeds. These men virtually admit, that interpretation is essential, while they differ from some around them in regard to the principles on which interpretation should be attempted. What those principles are, I shall next show.

The Scriptures must be interpreted *grammatically* and *verbally*. Still, in the commentator upon them, we reasonably look for something more than a grammarian and a linguist. His knowledge should extend to *things;* he should be familiar with the *substance* of the writings that constitute the Bible; with the æras, the countries, the characters, the events, the topics, the purposes, to which they relate. Devoid of various and accurate learning, he cannot fulfil his undertaking.

Universally, the interpretation of this volume should be an *analytical* process and result. I mean, that it should arise out of an assiduous study of the Scriptures themselves—out of an attentive comparison of words and passages with each other. This alone deserves the name of interpretation. The employment consists in *inquiry:* it is the *investigation* of authentic records; not the *construction*, not the *building up* of a theological system. We must not assume the truth of any favorite creed, and use that symbol as a key for unlocking the cabinet of divine knowledge. Sound criticism is the only instrument which can put us in possession of the Sacred Treasure: and sound criticism is not *synthetic*, but analytical. It takes nothing for granted, nor deduces inferences from hypotheses, but patiently aims at elucidating the pages of Prophets, Evangelists, and Apostles, from themselves, and by an application of rules, from which no genuine scholar thinks of deviating, in the case of writings of the same or a later age, and of an unspeakably lower character.

The *analogy of faith*,* according to the common import of that phrase, can be no fair principle of interpretation. It usually signifies, what I have now been reprehending—the practice of putting a sense upon Scripture, in harmony with our pre-conceived opinions; we imagine that we follow this analogy, when a creed already embraced by us as divinely true, is permitted to determine our sense of controverted texts. The habit is irrational and noxious. Let no man plead in its behalf, that the champions of current theological sentiments avowedly exercise it, and that it may, therefore, without blame, be indulged by those, to whom they are opposed. It is not allowable in any; least of all, in those who, in the use of their own judgment upon the Scriptures, have discarded tenets which they deem to be of human fabrication.

Texts which are really undisputed and plain, will indeed give light to others, that, on the first sight of them, are less perspicuous. *This* is a legitimate principle of interpretation: and it implies that we have examined analytically the passages so brought together.

Vague, general, ambiguous interpretation, is not sound interpretation. Explanations of the Bible, should be simple and precise. It is a capital error to suppose that a text has two meanings. I do not speak, at present, of a primary and a secondary sense of prophecy. Leaving this question as it stands, I shall remark, that Scriptural criticism has received considerable injury from the practice of dwelling on various and conflicting expositions of the same passage. If the *analytical* process of interpretation be employed, an enlightened, not a dogmatical, confidence will usually be the sure, though sometimes a late result.

As an opinion is not therefore false because it contradicts received notions, so an interpretation is not necessarily erroneous, because it contradicts prevailing interpretations. Who are the men that with most vehemence and bitterness denounce the results of a legitimate and deliberate criticism of the Bible? Not those who devote their days and nights to the cultivation of sacred learning, but they who put not forth a moment's labor in endeavoring to discern the difference between modern and ancient writings, and whose only key to the records of Revelation, is the creed in which they happen to have been educated.

It is a mistake to imagine, that what we esteem the loftiest and sublimest meaning of a passage of Scripture, must, on that account, be its real meaning. Prejudice and fancy thus impose on the Evangelist or the Apostle the effect of some faulty association of ideas, with which only we ourselves are chargeable.

Popular expositions of the Bible, will be opened by a thoughtful reader with some degree of jealousy. The presumption is, that they are framed in reference to current sentiments and feelings, far more than on deliberate and impartial study. It is not enough that Scripture be quoted—that we be presented with numerous texts considered as parallel. Nor ought we to be contented merely with the devotional spirit and practical good tendency of annotations, however valuable and indispensable are such qualities. If in writings of this class, the analytical interpretation be not employed, the authors fail of accomplishing their avowed and proper object. Examined by this principle, Mathew Henry, Doddridge,* and some other favorite commentators on Scripture, will be pronounced more acceptable to a class of persons whose religious creed is fixed, than congenial and useful to the *inquirer*.

In Bengel's Gnomon, in Miscellaneous Observations by the late Dr. John Jebb, and in notes with which he supplied Priestley's Harmony of the Evangelists, in the communications by Turner of Wakefield to the same work, in two short discourses by the Rev. Robert Tyrwhitt, and, perhaps, more than all, in the writings of Lardner, they who study the Bible will discern the just principles and results of Scriptural interpretation. *Pioneer.*

* It is not intended to deny, that much valuable assistance may be received from Doddridge's Family Expositor, by a careful reader. The work, however, is often deficient in correctness of Scriptural criticism.

* See Principal Campbell's remarks upon it, in the Fourth of his Preliminary Dissertations.

BIOGRAPHICAL.

JAMES FOSTER.

We select from the Lounger's Common Place Book the following additional remarks on the character of the late James Foster, D. D.

The popularity of Dr. Foster, though a dissenter, has, I believe, never been equalled; his evening lectures, in the Old Jewry, which he read for twenty years, were attended by large congregations, of all persuasions, and by many persons of rank and consideration; placed in such a situation, most men would have thought themselves justified, in securing an independent competency, but his charity was unbounded, secret, and unostentatious; and it was accidentally discovered, only a few years before his death, that he had reserved no pecuniary supply whatever, for sickness or old age: poor ministers, the distressed, the widow, and the fatherless, were his only treasurers.

A slight hint on the subject was sufficient for that part of the public who doated on him; a subscription, the neat produce of which, was two thousand guineas, on the publication of his two quarto volumes of sermons, on natural religion and social virtue, placed him above the uncertainties of want.

Most readers recollect the honorable manner, in which Mr. Pope has handed down his name to posterity; of this memorable stanza, I should speak with more complacency, if the millstone of personal malice, against an eminent ecclesiastic, had not been tagged to the neck of the compliment to Foster. It is to be lamented, that a poet with such powers, should have acted so frequently, under such illiberal propensities; religious prejudices, and party resentments, rendered him blind to the good qualities of a prelate, who was correct in private life, charitable, accessible, and exemplary in the discharge of his duties.

Dr. Rundle, the amiable bishop of Derry, (who had a heart) was also the friend of Foster; and at a time, when the Dissenter's pecuniary difficulties were urgent, made him repeated offers of ecclesiastic preferment in Ireland; but no temporal considerations could induce him to relinquish the religious opinions he professed and believed; yet he was remarkably candid, and open to conviction.

It was remarked, that his lectures were attended by crowds of women, some of high rank, and many remarkable for volatile, lively manners, and dissipated habits. When it was urged against him, that this part of his hearers did not mend: 'Are you quite sure that they do not?' was his reply: 'Their appearing cheerful and happy, is no proof of their being vicious; too many of your sanctified folks, who laugh but once a month, with all your solemn sadness, *sometimes meet the devil in the dark*; God sent us here to be happy, as long as we can be so with innocence and moderation.'

'Such' says one of his cotemporaries, a divine of the church of England, 'such was Foster, affable and generous, grave, yet engaging: polite, yet honest and prudent; of inviolable integrity, and humanity unbounded.

'His voice was harmonious, strong, distinct; so admirably adapted to the sense of what it conveyed, that it might be termed judicious recitative; his action was animated, and seriously expressive, but far from theatrical; he was a scholar without pedantry, a Christian without bigotry or dogmatism, and a philosopher without scepticism.'

CHRISTIAN REGISTER.

BOSTON, DECEMBER 19, 1829.

THE CLOSE OF THE YEAR.

This number of the Register completes the *eighth* volume, and brings to a close the labors of another year; in a retrospect of which, through the good providence of God, and the kind assistance and counsel of our friends, we find many circumstances of satisfaction and thankfulness. In a comparison of the past year, with those preceding it since the establishment of this paper, we perceive no cause of discouragement in regard to the progress and final triumph of those great principles of religious liberty, Christian truth and charity, which, from the beginning, it has been our leading purpose to inculcate and establish. There has indeed, as we believe, been no time since the settlement of our country, when the friends of unadulterated Christianity, might anticipate a happy result of their efforts with greater hope and confidence.

The exertions of the opposers of liberal principles, to prevent free inquiry and a manly independence of thought and opinion on religious subjects, and to forestall belief by seizing all the avenues to the young mind, may perhaps be greater at the present period than ever before. But we perceive no cause of discouragement here. We view it indeed as a strong circumstance of encouragement and confidence; as springing from the alarm which the leaders of the exclusive party feel at the frequent and unequivocal proofs they have, that the current of feeling and opinion in the mass of the people is against them;—from their dread of the progress and uncontrolable authority of public opinion, and of the anticipated solemn decision of the public mind that it will no longer be held in chains in regard to its most vital interests.

But if the present is a season of encouragement to the lovers of the simple and charitable principles of Unitarian Christianity,—it is also a season which demands of us as a duty, the most untiring activity and persevering devotedness to the inculcation of the truth as it is Jesus, both by precept and example.

The obnoxious doctrines of Calviniem, so revolting to an unsophisticated mind, have driven and are driving many amiable persons, through an impatience perhaps, of thorough investigation, to an opposite extreme,—to that looseness of opinion which doubts or denies the sanctions of religion,—those awful retributions of the future life, which we believe to be inseparable from sin. If anything then, connected with human destiny should arouse us to new efforts for the welfare of our fellow beings, it is this. It is the strong conviction which every Unitarian Christian should feel, that a duty is upon him as binding as the authority of God, and as solemn as the realties of futurity, to spare no effort for the inculcation and diffusion of those simple, rational, heart-cheering views and principles of our faith which we believe are best fitted—may we not say alone fitted—to settle the present convulsed and dangerous state of the public mind in regard to religion, upon a basis which is essential to our security, peace and happiness, not only as individuals but as a nation.

To this great and good cause we have given our humble but honest endeavors. To this cause, in the strength of God, we will still devote them; and we ask the continued support and countenance of our kind patrons, and the cooperation and continued aid of those correspondents and friends who have encouraged, and counselled as well as largely and generously assisted us.

THE CHEROKEES.

We published on our fourth page, last week, an abridgement of the very able Essays of *William Penn*, some of which have been already republished in our paper. We trust that all our readers who have not had time to go through the essays (they have recently been published in a pamphlet form) will read this abridgment. The strong claims which the Cherokees have upon the government of the United States for protection against the aggressions of the whites of the surrounding states, more especially the violent legislation of Georgia, are proved by arguments which seem to us unanswerable. The subject has been recently brought before Congress by the message of the President, and is, as it seems to us, one of deep and solemn interest, involving in its issue the national character, and the welfare, if not the very existence of the Indian tribes yet remaining on this side of the Mississippi.

We have always avoided party politics in our paper. We shall continue to do so. But when he course to be pursued by the government becomes a question of morals, on the decision of which the character of our country and the lives of many of our fellow creatures depend, we feel it not only a right, but an urgent duty to express our opinions in favor of sound principles. It is scarcely necessary to add that we think the course of reasoning in the President's message, on the subject of the Indians, is feeble and superficial: that the government of the country is bound to protect the Cherokees in their present possessions, by every obligation which express compacts as well as the unwritten law of humanity can impose. We shall make no comments on the message. Nor shall we attempt to go into any examination of the treaties which secure the rights of the Cherokees and other tribes of Indians. We only cite two passages, the first from the treaty of Holston made between the United States and the Cherokees in 1791, the second from the treaty of Tellico, made between the same parties in 1798. '*The United States* SOLEMNLY GUARANTY *to the Cherokee nation* ALL THEIR LANDS *not hereby ceded.*' The United States '*will continue the* GUARANTY *of the* REMAINDER OF THEIR [the Cherokees'] COUNTRY FOREVER, *as made and contained in former treaties.*' We ask with confidence what are the obligations which these treaties impose, when the states of Georgia and Alabama, are attempting to extend their jurisdiction over lands thus solemnly guarantied to the Indians? We trust that the rights of these unfortunate men will not be made a party question in Congress, but that that assembly will act as justice, their own honor, and the good faith of the nation equally demand.

Our readers will pardon us for inserting the following free translation of a story in *Xenophon's Cyropedia*, extracted from the *History of Sandford and Merton*; as it has struck us as very apposite to the present subject.

Cyrus was a little boy of very good dispositions. * * * One evening, his father asked him what he had done, or learned that day. 'Sir,' said Cyrus, 'I was punished to-day for deciding unjustly.'—'How so?' said his father.——*Cyrus.* 'There were two boys one of whom was a great, and the other a little boy. Now it happened that the little boy had a coat that was much too big for him; but the great boy had one that scarcely reached below his middle, and was too tight for him in every part; upon which, the great boy proposed to the little boy to change coats with him, 'because then,' said he, 'we shall be both exactly fitted; for your coat is as much too big for you, as mine is too little for me.'—The little boy would not consent to the proposal; on which, the great boy took his coat away by force, and gave his own to the little boy in exchange. While they were disputing upon this subject, I chanced to pass by, and they agreed to make me judge of the affair. But I decided, that the little boy should keep the little coat, and the great boy the great one; for which judgment my master punished me."

"Why so?" said Cyrus's father; "was not the little coat most proper for the little boy, and the large coat for the great boy?"—"Yes, sir," answered Cyrus; "but my master told me, I was not made judge to examine which coat best fitted either of the boys, but to decide, whether it was just that the great boy should take away the coat of the little one against his consent; and therefore I decided unjustly, and deserved to be punished."

The states of Georgia and Alabama may be considered as the great boy; the Indians the little boy, and the lands which they own within what appear on the maps as the territories of those states, the *great* coat; and the lands beyond the Mississippi to which the President recommends the Cherokees and all the other tribes of Indians to retire, as the *little* coat; and the government of the United States stands in the position of Cyrus as the arbiter in the controversy. Georgia and Alabama say that these Indian lands would suit them very well, indeed that they cannot be comfortable without possessing these territories. The Indians only reply that the lands are their own, that they will not sell them or give them away, and that they do not choose to take the lands offered them beyond the Mississippi; and they call on the United States to protect them, invoking the national faith pledged to them in sixteen treaties. We trust that here the parallel ends, and that the United States will decide more justly than Cyrus.

DUTY TO THE YOUNG.

The efforts which are now making in our whole Christian community for the religious education of the young, afford evidence that more just views of our obligations to this interesting class of our fellow beings are beginning to prevail.

There may, indeed, be reason to apprehend that too much of sectarian feeling is allowed to mingle in the plans, and influence the instructions of the managers and teachers of some of our many Sunday schools; yet there is, we think, reason to hope, that, as a whole, great benefits will result from them, not only to the individuals, instructed, but to the community of which they are a part;—to the individuals, in saving them, as is often the case, from crime and its attendant suffering,—in the happiness attending that consciousness of rectitude and worth of character which these instructions are the instruments of producing, as well as in the final success and reputation which are their almost certain reward;—and to the community, in the peace and order which they are adapted to promote, the countenance and strength they impart to the wholesome regulations of society, and the authority of government.

We have been led to remark on this subject by a recent instance of crime in our city, and of self violence from a dread of punishment. We allude to the instance of theft and suicide recorded on our next page. The event, it seems to us, should awaken in every one a fresh sense of the importance of early moral and religious discipline and instruction, as the most effectual means of fixing in the mind a just regard to the rights and claims of others, and of fortifying it against the many temptations, to which, even in the most favorable circumstances, it is necessarily exposed.

MOURNING APPARELL.

The propriety of abolishing the practice of wearing mourning apparell, which has been agitated at different times in our community, was lately discussed at a respectable meeting of citizens held at Cazenovia, N. Y. The following preamble and resolutions were unanimously adopted.

That after mature consideration and due reflection, we do consider the present custom of wearing mourning apparel as useless, inconvenient, and oppressive, particularly to the poorer class of citizens, and productive of no good effect to any; inasmuch as we consider it a display of pride and ostentation; that it does not serve to call to mind our departed friends, nor to remind us of our own mortality. It is inconvenient, because it throws the care of purchasing and making clothes upon a family, as a time when worn out with care, watching, and sorrow, they need retirement and relief.—Therefore

Resolved, That the use of any particular habit of mourning apparel, color or fashion ought to be done away.

Resolved, That any apparell suitable to enter the sanctuary of Jehovah, to pay our devotions to the most high God, is, and ought to be considered suitable for funeral and mourning occasions, without alteration of trimmings or fashion.

RELIGIOUS INTELLIGENCE.

FOREIGN PERIODICALS.

We have received from England, by the packet ship Liverpool, which arrived at this port on Thursday, our usual files of Foreign periodicals. They appear, from a cursory view of them, to contain much interesting matter. We shall furnish extracts, in future numbers of the paper, as occasion offers. We notice under the head of Intelligence, in the Repository and Reformer, the usual accounts of meetings of District Unitarian Associations, the leading facts of which may be interesting to our readers.

The Fourteenth General meeting of the Unitarian Association for Hull, Lincoln, Gainsborough, Thorne, Doncaster and adjacent places, was held at Hull, on the 1st and 2nd of July. There were three public religious services. The report read at the meeting for business, was satisfactory, though the local interests of Unitarian Christianity prevented the usual appropriation for the British and Foreign Unitarian Association. The members and friends of the Association had a public dinner, at which addresses were made. Of several of these addresses the Reformer says, 'a prominent feature was the hopeful anticipation of yet brighter days for religious truth and freedom, founded upon a grateful acknowledgement of the valuable tributes recently paid by our legislature to the claims of conscience.'

At Bridgeport an association was formed in August, for the circulation of moral and religious tracts. The tracts are procured by voluntary subscriptions, and are carried on Sunday, from house to house, chiefly among the laboring classes and the poor, who are willing to receive them, and are exchanged on the following Sunday for others. The experiment of a year, has convinced the association that their efforts had been the means of diffusing much valuable religious information. After stating that about 6000 tracts were thus kept in circulation, the Reformer remarks, 'the circulation of 6000 doctrinal and moral tracts, —setting forth in a great or less degree the particulars of the faith once delivered to the saints, each enforcing some doctrine according to godliness, and exciting to charity and good works, will, it is hoped, produce the most beneficial effects, not only as it regards the Unitarian interest in the place, but also the cause of general charity and truth.

The Bolton District Unitarian Association, held its seventh half-yearly meeting on the 24th of September. Public religious services were attended and a discourse preached by Rev. James Taylor.

The Christian Tract Society, as appears by a report of the Tract Committee in May last, is still pursuing with success its commendable purpose of publishing and circulating tracts, of a pure and simple moral and Christian character.

The British and Foreign Unitarian Association received during the year ending May, 1829, an addition of 1903*l.* to its funds. Its expenditures were 1400*l.* Its publication of tracts during that period, was 3553, and its distribution 7989.

The following extract of a letter of a lay gentleman of Yorkshire, was published in the 4th annual report of the Society.

'There is a rather curious circumstance which has caused many individuals in this neighborhood to read Unitarian tracts. The late Dr. Priestley used, when a resident in Leeds, to pay an annual visit to the Craven Dales, to pursue his geological and mineralogical studies; and by the kindness of his disposition and the urbanity of his manners, he gained the esteem of many of the poorer class. There are old men living in this part, who used to accompany the philosopher on his uncertain rambles; one of them keeps an inn at Kilnsay, and the house he inhabits, was erected chiefly at the doctor's expense. These old friends of the doctor, are never so much "at home" as when conversing about him. They almost idolize his memory; and their esteem for his character has extended to their families, and created in them a desire to peruse Priestley's tracts; and from perusing them, they have been induced to read those of other authors.'

Synod of Ulster. In the Christian Pioneer of November we have an account of the separation of the Presbytery of Armagh from the Synod of Ulster. It appears that the deputations from the Synod, and the remonstrants against its proceedings, met, as was agreed, in Belfast, when an amicable arrangement took place in regard to the terms of separation as to the various funds, in which both parties have an interest. The Presbytery of Armagh, since that meeting, with the dissenting voice of only one minister and one elder, have retired from the Synod, as a Presbytery, retaining their own records. The following is the resolution of the congregation of Dunmurry, of which the Rev. Mr. Montgomery is the minister, and which we are told 'embodies the grounds and reasons for the conduct of those societies which have withdrawn.'

'That the Synod of Ulster, having in their proceedings, during the last three years violated the right of private judgment, which is the fundamental principle of Protestantism—having trampled upon their own code of discipline, adopted unanimously in 1825—having broken the solemn compact, under which ministers entered that body—and having enacted overtures tending to produce most shocking hypocrisy amongst ministers, and denying to the people the free choice of their teachers, we can no longer, as Presbyterians valuing our own Christian privileges, and desiring to transmit them unimpaired to our posterity, continue in communion with the Synod of Ulster.'

Reformation Society. Among the articles in the Christian Reformer we find the following account of the doings of a body of men styling themselves, the 'Reformation Society.'

'There exists under this name a society, principally consisting of persons called "Evangelical" Churchmen, the avowed object of which is the conversion of the Irish Catholics. The patrons and agents of it were the fiercest opponents of the late measure of concession and relief. Emissaries are employed by the society to establish Branch-associations in England. An attempt of this kind has been made at Norwich, but met with very partial success. Several respectable gentlemen, of the clergy and laity, protested against the formation of such an intolerant association in the city; Archdeacon Bathurst did so, in his own name and in that of his father, the venerable bishop. Francis Bunn, a Catholic journeyman weaver, spoke with much effect. Great tumult was excited by Archdeacon Glover's charging the promoters of the society with propagating "Religious Orangeism." Their travelling agent, Lieutenant Rhind, boasted of the orthodoxy of his employers, who would not take a guinea unless accompanied by profession of faith in the Trinity, and hurled defiance at the "blasphemous Unitarians." This outrageous language called up the Rev. Mr. Bakewell and Mr. Palmer, who repelled the Lieutenant's insolence and exposed his ignorance, and brought him to an apology. After two days' uproar the meeting broke up in confusion, the Lieutenant giving notice of another meeting in a month, confined to the select believers.'

York College and London University. The question of the propriety of uniting the Manchester college, at York, with the London University has been recently discussed in private circles, and was publicly suggested in the Repository of November. The suggestion is accompanied with the following remarks.

'In the success of these Institutions there are many Unitarians who feel deeply interested. They must have perceived that the elder is likely to be injured by the younger. The objects of both, in reference to the admission of students, are so nearly alike, that the competition must continue to be strong while they remain distinct. It is not my intention, at present, to compare the advantages which are enjoyed by the students at each place of education; I shall content myself with leaving the question to the consideration of your readers, and with anticipating a better discussion of its merits than I can enter into.'

DEDICATION.

A new church has been erected by the second Unitarian Society in Waltham, to supply the place of the one lately destroyed by lightning. The services of Dedication will take place on the first day of January. The religious exercises will commence precisely at one o'clock in the afternoon. Members of the Cambridge Association, and other friends, are requested to attend without further invitation.

The Holy Land We find the following paragraph in the Missionary Register, published in London.

'In the *Holy Land*, there is a manifest gathering of Jews from Poland and Germany. Scriptural pilgrimages are supplanting idolatrous; nor will Jerusalem cease, in all probability, to attract to it the steady and efficient regard of enlightened Christians, while it shall continue to need, as it now does, their sympathy and their aid.'

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHILDREN ON SUNDAYS.

MR. REED,—The religious education of children, and Sunday in connexion with them, are subjects not easily exhausted, and again I trespass upon your patience, with a continuation of my thoughts relative to them.

To make a distinction between Sunday and the other days of the week, and to find suitable and interesting occupation for it, seems to be the first thing to be done with regard to it.—As children's minds advance, they may be made to understand the first institution of the Sabbath;—its design;—a day of rest commemorative of the end of the creation—when God, the Universal Parent, having formed the earth and called into existence the various tribes of being, pronounced the works of his hands "*good*," and by blessing the day and hallowing it, enjoined upon his rational offspring the duty of observing it to his service.—In explaining the fourth commandment, great care should be taken to give a correct impression of the manner in which the Sabbath was observed by the Jews to whom the law was given.—It was a festival—a season of cheerfulness—of refreshing and grateful rest, from the toil of the preceeding six days;—a suspension of labor, which in the warm climate of Judea was a pleasure which we cannot fully estimate.—No gloom nor austerity marked its early observance;—it was a day of delight, and holy to Jehovah, the God of Israel—till in the course of time the worldly spirit of the Pharisees substituted long and loud prayers and disfigured faces—for the grateful homage of the heart demanded by the law of God. The Lord's day or Sunday as observed by Christians and taking the place of the Jewish Sabbath, freed from the burthen of ritual observance, but enjoining like the Christian religion a purer and more spiritual worship than was known to the Jews, should be clearly explained and the propriety of omitting a great part of the fourth commandment as not aplicable to Christians pointed out.—"Remember the Sabbath day to keep it holy"—comprises the duty which this commandment requires of christians, and thus learned, much perplexity might be spared the minds of children who with common powers of observation must soon perceive and feel the contradiction between a *precept* which strictly forbids all labor—and the *example* of those who teach this law without explaining it.

It appears to me there is not sufficient attention paid to making the Bible an object of interest and desire to children.—It is used too commonly in schools, and in this way its power is lessened if not destroyed. It is a mistake to make it a common book in the hands of children to be read in course—or by themselves alone.—Still I am an advocate for making children early acquainted with its contents—and this should be done in a way to create a desire for full permission to read the Bible. It should be esteemed a privilege to be allowed to read selected passages—or to hear them read aloud by others. The possession of a Bible as personal property might be made a high reward—for excellence attained—for persevering self-denial, habitual control obtained over a violent temper—a conquest over selfishness or indolence or perverseness—and thus associated, it would be valued accordingly.—A deeper interest—a more thorough reverence might I am convinced, be inspired for the Bible in the minds of children, by withholding it from them as a whole—till a wish to read it was awakened and a respect for it induced similar to what is felt by the Roman Catholic laity—if divested of fear.—Suppose a mother interested to give her child early and agreeable ideas of religion and the Holy volume which contains its records. She is sitting with her child in her lap—who eagerly asks her to tell him a story.—Calling his attention to some of the objects of nature she tells him of a time when these things were not, when the darkness and silence of night brooded over the scene, which he sees full of light and life;—she tells him of that *Power* which created the world in love, raised the hills and hollowed out the vallies, gave the sea *its* boundary, bade the trees and plants *in all* their varieties spring out of the "dark earth"—"formed every creature" set the sun in the heavens and made the pale moon and glistening stars to rule the night; and last and best gave to man the mind to comprehend these works and the heart to be grateful for them.—Having fixed attention by this and similar conversations, an interest would be soon awakened in the book that contains these beautiful and wonderful stories—and thus taught from infancy, a child would soon ask for Bible stories, with as much interest as is usually felt for fairy tales—and no one can doubt, would feel a love for the Holy volume, which he would not if obliged day after day to read it as a lesson, whether understood or not.—Who does not remember with absolute pain the composition (however beautiful and however approved by his mature judgment) in which he parsed regularly once or twice every week when at school?—and why should it be otherwise with the Bible if used as a class book for children?—Acquaint children with all that they can understand in the Bible—with all that is suited to their capacities and calculated to awaken in their minds a desire to read for themselves the volume thus made "precious in their sight."

Fortunately for my estimate of Thomson's Seasons. I was not obliged when at school (as too many have been) to read it as a lesson or to parse from it. I was acquainted with several short and beautiful extracts which awakened my perceptions to its merit.—When seventeen years old a beautiful volume of this admirable poem was given me by my teacher as a token at once of personal affection and official approbation of the progress I had made in my studies. It was now my time to read this book, made doubly valuable to me, and I am quite sure, that Miss Burneys Melmond did not enjoy Thomsons Seasons more than I did—although he is represented as making a more elaborate display of his delight than I should judge consisted with good sense.—Why may not the Bible be read with this same eager interest if skilfully managed.—Why may not its magnificent descriptions, its thrilling exhortations, its poetical and oriental imagery—its denunciations and its encouragements be made to impress the youthful mind with all the power, that belongs to its sublime and important truths?

[For the Christian Register.]

RELIGIOUS CONSOLATION.

"Our dying friends come o'er us like a cloud,
To damp our brainless ardor and abate
That glare of life, which often blinds the wise."
Young.

There is perhaps no one who has ever suffered from bereavment who would not acknowledge the force and truth of the lines quoted above.—While our friends are in life and health around us, we forget the angel of separation;—we become absorbed in the concerns of time,—and imagination looking forward eagerly to the future, corrects the evils of the present moment and gives us in prospect a long sunny day of joy.—Death severs from us a friend we loved—and then and not till then do we *realize* the frail tenure by which we hold the happiness of this life.—The hopes and fears which agitated us, for him who has been taken from us have nothing on which to fix—and we are made to feel our own weakness and the feebleness of earthly supports.—At such moments religion presents itself to us in all its importance;—when the flowers of earth are fading in our grasp it points us to the undying bloom of heaven.—To the care of a kind and merciful Father we are directed to commit our friends—assured that he who "remembers we are but dust" will do for them as well as for us, "better than we can ask or think."—It tells us also how we may improve our afflictions—and bids us quicken our steps in the path of duty, that we may be ready against our own dissolution.—Religion forbids not the natural grief which pours itself involuntarily over the lifeless form of the friend we loved. But on selfish

sorrow that refuses to be comforted it frowns --for it is not permitted us, to sit mourning in hopeless sorrow at the grave of "buried love"—while the living claim our care.—To the living our strength must be given and for the friends who are lost to us on earth, we must look *beyond* not *in* the grave. The portals of the tomb have been unclosed by the resurrection of Jesus Christ—and through them light streams from heaven dissipating gloom—and guiding us surely in the narrow way.

DOMESTIC SUMMARY.

Congress. We stated in our last, that the two Houses of Congress adjourned from Thursday, the 10th to Monday the 14th, that the committees might have time to organize.

The business of the Senate on the 14th and 15th consisted in the appointment of officers, and in reading petitions and unfinished bills of the last session. On the two following days some time was employed on executive business. The only bill of a public nature which received attention, was that which proposes a graduation of the price of the public lands, and a cession of them on equitable terms, for valuable purposes, to the several states in which they are located.

On Monday in the House, after the committees were announced, an immediate adjournment took place. On Tuesday more than a hundred petitions were presented. A message was received from the President, recommending attention to a petition for aid from the Penobscot Indians.

The House refused 92 to 76, to consider a resolution recommending a reduction of the duty on salt. A resolution relative to the establishment of an armory on the western waters was proposed and laid on the table. A communication was also laid before the House, from the Secretary of War, relative to the proposed canal across Cape Cod, from Barnstable Bay, with a statement of the estimated expense. It was referred to the Committee on Internal Improvements.

The Treasury Report was read on Tuesday and 10,000 copies ordered to be printed. There was some debate on Wednesday, on the resolution of Rev. Mr. Richardson, for the appointment of a Committee on Education. The resolution was finally laid on the table, Yeas, 127; Nays, 53.

Among the various motions and resolutions offered and adopted we find the following, by Mr. White of Florida, relative to the cultivation of the sugar cane.

'That the Committee on Agriculture be instructed to inquire into the expediency of providing for the compilation of a Treatise on the Cultivation of the Sugar Cane, and the Fabrication and Refinement of Sugar, including the most modern improvements. And also into the expediency of requesting the President of the United States to cause to be procured, through the commanders of our public armed vessels, and our Consuls abroad, such varieties of the Sugar Cane as may be best adapted to the soil and climate of the United States.'

The only subject which produced much discussion, was the substance of a resolution of Mr. Hunt, of Vermont on the expediency of appropriating the proceeds of land sales, among the several states according to their respective representation, for purposes of education and internal improvements. It was laid on the table, 96 to 78.

Both the Senate and House adjourned on Thursday the 17th to Monday.

LANDING OF THE FATHERS.

We are indebted to the Boston Palladium for the following account of the proceedings at the late celebration at Plymouth.

'The 209th Anniversary of the landing of the Fathers was celebrated, at Plymouth, on Tuesday, 22d inst. by the Pilgrim Association, and many other gentlemen who united with them. The weather was remarkably favorable, being milder and more clear than was, perhaps, ever before experienced, at the same season. A large concourse of ladies and gentlemen, from every part of the State, and some from neighboring States, were present on the occasion. The deficiency of public houses for the accommodation of the visitors was amply supplied by the hospitality of the citizens of the town.

On Monday evening the town was illuminated, exhibiting to the strangers, as they arrived, scenes far different from those which its wild shores first presented to our ancestors. The association met, at Pilgrim Hall, at 11 o'clock. The Hall was tastefully decorated with flowers and evergreens. The names of *Carver*, *Bradford*, *Winslow*, *Brewster*, *Standish*, and *Allerton*, appeared on the walls, emblazoned, no doubt, by the hands of some of their fair daughters, and, in the evergreen, indicative of their perrennial glory. The procession moved from the Hall, between 11 and 12 o'clock, under the escort of the Standish Guards, to the Meeting House. The exercises were opened, by prayer by the Rev. Mr. Gannett. The oration was delivered by the Hon. Wm. Sullivan, of Boston, and was listened to with intense interest and pleasure. The orator's style of delivery was pleasing and impressive. The topics of his discourse were well chosen, and eloquently treated. We shall not attempt to anticipate the publication of the oration, by any analysis of it. It is to be published, without delay, by order of the Association. Several hymns, composed for the occasion, were sung by the choir and the assembly. From the meeting house, the procession returned to the hall, where a dinner was provided. Alden Bradford, Esq. President of the Association, assisted by several gentlemen, presided. About three hundred persons sat down to the board, among whom hiliarity, tempered by sobriety universally prevailed. The following were the regular toasts:—

1. Dec. 22d. 1626, 'and God saw that it was good; land the evening and the morning were the first day' of civil and religious liberty.

5. The Pilgrim Fathers; the founders of New England; their ashes repose in peace, but 'their names ive forevermore.'

3. North America. Columbus *discovered* a world, the Pilgrims *created* one.

4. The Reformation, as left by its authors;
'The soul's dark cottage, battered and decayed,
'Lets in new light, through chinks that time has made.'

5. The Compact signed in Cape Cod Harbor, November, 11th, 1620;—the first Republican Constitution on Record.

6. The Governors of Plymouth; Carver, Bradford, Winslow, Prince, and Hinckley; though they were rulers of a small Colony, they ruled in wisdom and righteousness.

7. The Faith of our Fathers; let us walk in it; not forgetting the saying of the Patriarchal Spooner, 'standing still gentlemen, is no motion.'

8. The Town School of Plymouth; the first Free School in Christendom.

9. The memory of the Rev. John Robinson; the Catholic and enlightened Pastor of the Leyden Church;—may these who respect his principles, always 'be ready to receive any new light which may break forth from the book of inspiration.'

10. A Practical Recognition of the correctness of the following ordinance passed by the Plymouth Assembly, in 1641; 'no injunction should be put upon any Church or Church member as to doctrine or worship, beside the command of Christ.

The President of the day rose and addressed the company, nearly as follows:

Gentlemen of the Pilgrim Society,—

The Principles of our venerated ancestors, the first Settlers of New England, have been faithfully stated, and their characters justly eulogized, in the public discourse, delivered at your request, on this joyful anniversary. And if our Fathers were deserving the praise, which we all unite to bestow on them, those in latter times who have been distinguished by efforts to preserve the remembrance of their piety, their enterprise and their sufferings in the cause of civil and religious liberty should not be forgotton by us, on this interesting occasion. Among these were the founders of our association, who, in the holy providence of God have been taken from us since the formation of the Society. You will excuse me therefore, if I refer, in a few words, to the character of our two first Presidents, our first Vice President, and the corresponding Secretary, who have been removed by death. Your first President was one of the earliest and most zealous promoters of the Pilgrim Society, and was happily qualified for the place to which you elected him, both on account of his personal character, and of his veneration of the principles of our ancestors, who formed the first permanent civilized society in New England, on the rock of Plymouth. His successor was scarcely less zealous to perpetuate the memory of our "renowned Sires," who suffered so much and so resolutely, for the rights of conscience. The Vice President devoted much of his ardent and generous mind to the objects of our Society; and had he been spared, would have presided in our solemn festival, on this day, with feelings, little less sacred than those of worship, for the pious and virtuous men, "whom we delight to honor." The Corresponding Secretary was highly worthy of our fellowship and esteem, as well for his singular modesty and unobtrusive merits, as for his industry in collecting memorials of the wisdom and piety of our Fathers. In praise of all and of each of these, I might justly say much, but this is not the place, if I were able, to speak of them so fully as they deserve. They still live in our respectful recollections, and their names will be associated with those of the early settlers in this part our Country. The best eulogy we can bestow upon them, will be an imitation of their public and private virtues. I will now offer a toast, which it was my object in rising to propose. The memory of the deceased officers of the Pilgrim Society.

The following toast, announced by the President, was received with loud and universal applause:

The Hon. Wm. Sullivan, the Orator of the day; a distinguished stateman of the Washington school, and an able advocate of liberal Christianity.

Mr. Sullivan rose and said, that he would not detain the assembly to hear any expressions of his own feeling for the honor which they were pleased to confer, in accepting the last toast. Whatever they might be, they could not come into notice on a day devoted to the memory of the Pilgrims. He desired to invite their attention to an interesting occurrence in the life of *Edward Winslow*, who undertook in the spring of 1623 a perilous journey from Plymouth to the residence of *Massasoit*, (now Bristol, R. I.) accompanied by the celebrated *John Hampden*, and the faithful friend of the white men, *Hobomock*, as a guide, and interpreter. On their way they received information that Massasoit was dead. This event had not in fact occurred, for Winslow, persevering in his expedition, arrived in time to save the life of Massasoit, a circumstance whieh led to important consequences But Hobamock believing that he should see Massasoit no more, is thus spoken of in Winslow's narration:—

"In the way, Hobamock manifesting a troubled "spirit, brake forth into these speeches. My loving "Sachem! many have I known, but never any like "thee!" Then turning to me, he said, whilst I lived, "I should never see his like among the Indians. He "was no lyar, he was not bloody and cruel like other "Indians; easy to be reconciled toward such as had "offended him; ruled by reason, in such measure "as he would not scorn the advice of mean men; and "that he governed his men better with few stookes "than others did with many; truly loving where he "loved; yea, he feared we had not a faithful friend "left among the Indians, shewing how often he re-"strained their malice."

Mr. S. begged leave to offer—

The memory of Massasoit and Hobamock.

A manuscript book of Gov. Bradford written in 1652, on ecclesiatical affairs, was shown at the table, and the President gave the following toast in reference to it:—

The manuscript book of the first Governor of Plymouth, on the church, being an able defence of the Congregational and independent societies—we want no Lord Bishops nor Lord Brethren to dictate articles of faith to us.

Elder Brewster, who was the eldest of the company, being about 60 years of age, when they first landed, and a man of public education, employed as assistant to the Secretary of State, in the time of Elzabeth, was noticed by a toast, in substance as follows:—

The memory of Elder Brewster; the scholar, the civilian and the sincere Christian—who chose rather to suffer affliction with the people of God, than to enjoy the honors and pleasures of a corrupt court.

The President exhibited to the company a ring, now belonging, he said, to the lady of the Hon. R. Sullivan, a descendant of the family of the Winslows and which was worn by Mrs. Winslow, who was a Pelham and a near relative of the Duke of New Castle, and came in the Mayflower, with her husband, Edward Winslow, afterwards Governor of the Colony;—whereupon he offered the following toast.

Mrs. Winslow and our other *foremothers*, who, induced by the love of truth and the love of their husbands, left a home of comfort for a wilderness of want and suffering.

Theft and Suicide.

During the past week a man by the name of Butler obtained by false pretences, and went off with a large amount of money (nearly $5000) from Mr. Barker of the Marlborough Hotel, to whom it had been entrusted for Messrs. Gilbert & Sons. A reward of $500 was immediately offered for the money and thief. He has been apprehended at Brattleboro', Vt. and nearly all the money recovered. The sense of guilt and dread of punishment has induced him, however, to make use of a most awful expedient, to escape the demands of justice. The following account is from the Boston Courier of last Thursday.

'Thomas Butler, the man who ran off with Messrs. Gilbert & Sons' money, and was apprehended at Brattleboro', cut his throat yesterday, when on his way to Boston, and died immediately. We learnt last night that he was in a public carriage, in charge of an officer and the stageman who took him, and that it having stopped, near Nashua, he was allowed to get out with the other passengers, (it not having been deemed necessary to confine his arms or legs in consequence of his good behavior and promises not to attempt an escape) when he instantly took to his heels, and run into some brush wood, but was pursued, and when on the point of being re-taken, put an end to his existence. His body was put into a light wagon, and brought to the city in the evening.

Boston Society for the Diffusion of Useful Knowledge. Dr. Chandler Robbins will repeat his lecture this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

Footsteps to Natural History. This is the title of a book for children, just published, and is one of a proposed series of similar books advertised in our paper by L. C. Bowles.

The Tariff. It is reported to be the general impression, among the most intelligent politicians at the seat of government, that no material alteration will be made in the Tariff, this session.

Legislature of Massachusetts. The Legislature of this State will meet, according to adjournment in this city on Wednesday, the 6th day of January.

The 'American Christian Observer,' an Episcopal Monthly Magazine, announced some time since, by Messrs. Putnam & Hunt, to commence with the New Year, will be delayed beyond that period, as the encouragement yet received is not sufficient to warrant the undertaking. *Trav.*

An attempt was made to set fire to the Stereotype Foundry, of Messrs. Baker & Thurston, on Thursday the 17th inst. which, owing to a timely alarm, was ineffectual. Burning candles, surrounded by combustible materials, were found in different parts of the building.

Virginia Convention. There was a prospect at our last dates from Richmond, that this august body would close its labors with the year, after a session of nearly three months. The Reports of the Committee on the Great Departments of the Constitution, had been nearly all passed upon in Committee of the whole, and referred to a Committee for arrangement. The great question of the Basis of Representation had not been settled, but had been so thoroughly discussed as to warrant an ultimate decision on it, in a few days. We have already mentioned the resignation of Mr. Monroe, of his seat, from severe indisposition. An unanimous vote of thanks for his services in the chair had been passed. *Cent.*

The Baltimore American of Saturday says, that Anthracite Coal was selling as fast as it could be delivered from the vessel, at *twelve dollars per ton.*

Fire at Cincinnati. Accounts from Cincinnati, state that a destructive fire occured there on the 12th inst. About *thirty* buildings were destroyed.

Kentucky. The Legislature of Kentucky met at Frankfort on the 7th instant.

FOREIGN SUMMARY.

Old Spain and South America. The fatal result of the late quixotic expedition of Spain, against her former colonies of South America, has not satisfied that government of her inability to regain possession of that country. It appears by late advices from Europe, that a reinforcement of 4000 troops is assembling near Cadiz, to embark for Cuba.

From Carthagena. Capt. Haff, of the schr. Horatio, arrived at New York on Sunday afternoon from Carthagena, reports that the troops which had been at Antigua to quell the insurrection of Gen Cordova, had returned, and the intelligence of the defeat and death of Gen. C. was therefore confirmed. The country was in a quiet state, and Gen. Bolivar was daily expected at Bogota. Congress will convene in January, and is to from a constitution for the country; when it is generally believed that peace and good order will be established throughout Colombia. Gen. Harrison still remained at Garthagena, waiting the arrival of the Natchez. We learn that the mail boat from Chagres arrived at Carthagena the day before the Horatio sailed. *Adv.*

From Europe. The news by the late arrivals is not important.

We are told that the American Ambassador continues daily his negociation with the British Minister.

New riots had taken place at Manchester, which required the assistance of the Regular Troops to quell them.

Some modification of the treaty of peace, between Russia and Turkey, is expected. We quote the following paragraph in relation to Greece.

The fate of Greece, which is now to be decided in the conferences at London, is also a subject of discussat St. Petersburgh, and there is reason to hope that the Greek nation will soon enjoy its regeneration, and that the new State will obtain such an extent of territory as is necessary for its security, and the developement of its powers; for his Majesty the Emperor, and the whole Imperial family, take a warm interest in the Greeks, and nothing will be omitted on their part that can contribute to secure the future prosperity of that people.

The four most eminent Chemists of Europe, have died within a year, viz: Messrs. Wollaston, Davy, Proust, and Vauquelin. England has now, in Mr. Farraday, the first chemist of the age.

Rail-roads in France. That rail-roads are far preferable to canals for communication is a truth of which England has been only of late convinced by the dear bought fruits of experience. Our continental neighbors, profiting by our discovery, are gradually extending, throughout the whole of their fine country, a system of communication by rail-roads, which, ultimately, will be of extreme benefit to their domestic commerce. The tram-road between St. Etienne and Lyons is now rapidly advancing; and from the tunnels, bridges, and embankments, required for its completion will be inferior to none which this kingdom can at present boast. *Liverpool Albion.*

In France, last year, there were 2855 accidental deaths, 1754 suicides. and 86 duels: 29 of the latter were fatal.

Iceland. There are about 50,000 inhabitants. They had some time ago a newspaper, but were unable to support it. They have a Bible Society, which has lately published a new translation of the New Testament, which is adopted in place of a bad translation published by the British and Foreign Bible Society some years ago. The most extraordinary Icelandic work of modern time is an admirable version of the Paradise Lost, by Thorlaksson, which was published last year at Conpenhagen, at the expense of an English gentleman named Heath. *Adv.*

NOTICE.

It has been our wish, for some time past, to print the Register on new type, and better paper, that its appearance might be more answerable to the improved taste of the community, in regard to typographical execution. Though the leading circumstances which have hitherto prevented this desirable improvement, still operate, we have nevertheless, made arrangements for commencing the next volume with new type and paper of an improved quality. In view of the heavy expenses to which this arrangement will subject us, we trust we shall be excused for asking the aid of our friends and subscribers generally, in extending the patronage of the paper.

MARRIAGES.

In this city, on Sunday evening, Mr. George E. Baker to Miss Eliza Littlefield.—On Tuesday evening, by Rev. Mr. Motte, Mr. Samuel F. Morse to Miss Eliza Tufts.

In Charlestown, by Rev. Dr. Fay, Rev. James Walker to Miss Catharine daughter of George Bartlett, Esq.

In Bolton, by Rev. Mr. Allen, Mr. Amasa Jacobs to Miss Lucinda Houghton.—Mr. Anson Peck to Miss Elizabeth Woodbury.

In Greenfield, Mr. Charles Wells to Miss Minerva Allen.

In Nantucket, Henry Phelon, of West Springfield Mass. Miss Mary Ann, daughter of P. S. Folger, Esq. —Robert M. Folger to Miss Susan, daughter of Peleg Folger.

DEATHS.

In this city, Mary T. youngest child of John G. Torrey, 18 months.—Mary Agnes, aged 2 years, youngest child of Rev. Francis Parkman.—Mr. Samuel M'Lellan, 58.—On Wednesday evening, Lowell Blake, youngest child of Mr. George Darracott.

In Roxbury, Mr. Thomas Whitmarsh, aged 49.

In Cambridge, Mr. Charles Frothingham, aged 41.

In Framingham, Deacon Gideon Haven, aged 96.

In Scituate, Miss Mary Clapp, aged 91.

In East Bridgewater, Mrs. Abigail K. Edson, aged 37.

In Middleborough, Mrs. Sarah Bent, aged 80.

In Bolton, Mary, wife of Joseph Holder, aged 41—Mr. Joseph S. Hildreth, son of Mr. Joseph H. aged 24.

In Heath, Dr. Samuel Ware, aged 83.

In Portland, Mr. Thomas Freeman.

In Bath, on Sunday last, Mrs Sarah, daughter of Mr. John Marsh, aged 24.

In Providence, Mrs Mehitable Thurber, wife of Samuel T. Esq aged 71.

In Woodford county, Ky. 4th inst. Mrs. Elizabeth Watkins, aged 80, mother of the Hon. Henry Clay.

PROSPECTUS
OF THE
UNITARIAN ADVOCATE
AND
RELIGIOUS MISCELLANY
(*New Series*)
Conducted by an Association of Gentlemen.

THIS work is intended for the defence and wider dissemination of the religious views which commend themselves to the Unitarian, as the most scriptural and rational. But in pursuing these objects, we hope never to forget that the great principles of Christianity are the peculiar property of no denomination of Christians, but are held in common by they all. While we strive to dispel those prejudices which give to error its most efficient support, we shall labor yet more earnestly to correct those misapprehensions which have reached the heart with their influence, and caused a feeling of abhorrence to mingle with the love of supposed truth in the minds of our opponents.

The nitarian Advocate and Religious Miscellany is open for discussions on all important topics of morals and religion. Essays and Dissertations relating to Scriptural interpretation, and adapted to throw light on the sacred volume, and assist the serious inquirer in his pursuit of truth, will be especially welcome. A temperate exposure of prevailing erroneous opinions, and an open though charitable and candid defence of what is esteemed important truth in opposition to these opinions, will be frequently attempted in this work.

Writers will receive 50 cents a page for all matter contributed and accepted.

CONDITIONS.

I. The Unitarian Advocate and Religious Miscellany will be published on the first day of every month, commencing with January, 1830, each number to contain 48 pages, duodecimo, handsomely printed on superfine paper, with new type—the whole making two volumes a year, of 288 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the 3d number.

III. Any person who shall procure five subscribers, shall receive one copy gratis.

IV. Agents will be supplied with the work on the following terms, viz: For one hundred copies, one third discount; fifty copies, one fourth discount.—Any number less than fifty, one fifth discount.

All communications in any way relating to the work to be made to the publisher.

Subscriptions received by the publisher, Boston; by David Felt, N. York; Thomas P. Ash, Philadelphia; Toy & Lucas, Baltimore; Thomas Cousins, Charleston, S. C.; and by Agents in all the principal towns in the United States.

L. C. BOWLES, *Publisher, Boston.*

PENMANSHIP.

MISS NANCY FROST informs those parents in Boston, who wish their Children to improve in the Art, that she has opened a School for that purpose at No. 4 School Street; and in order to accommodate all who may wish to attend she will give lessons at any time during the day commencing at 9 o'clock.

EVENING SCHOOL.

Miss Frost to accommodate those young Ladies and Gentlemen who cannot attend through the day will keep an evening school from 6 to 9 o'clock.

Terms moderate, and made known at the Room where Specimens of improvement in Miss F.'s mode of instruction may be seen. tf Dec. 5.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For December, 1829.

CONTENTS.

The Ant; One of Julia's Sundays; Dialogue; Letter from William Howard to his Father; Answer to the Letter; Extracts from Luther's explanation of the Lord's Prayer; Night in the Woods; Lullaby to a Daughter. Dec. 19.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read; the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told tale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Chistmas and New Year's Presents. Dec. 12.

JUVENILE BOOKS,
(*at reduced prices.*)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for CHRISTMAS and NEW YEAR'S PRESENTS at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile ANNUALS;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor; Alice Bradford, or Religious Experience, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

JUVENILE BOOKS.

THE SISTER'S GIFT or *Conversations on Religious Subjects* in two small volumes, the Second American from the last London edition, just published by the Boston Sunday School Society and for sale by their Agents, Wait, Green & Co. No 13 Court Street.

Price 15 cents each sewed, 20 cts. bound.

This little work is one of a very interesting character. It was written by an Episcopalian lady, and is peculiarly appropriate for a Christmas or New Year's Present. Dec. 26.

JUVENILE LYCEUM.

MR. HOLBROOK will be happy in aiding the young people of Boston in providing *themselves* with a place of resort which shall combine instruction and other amusement. He has provided a deposit for collections in Natural History and the Arts, where specimens contributed by young ladies and gentlemen will be preserved for the use of themselves and friends, especially their parents and teachers. Experiments and illustrations will be given to explain the principles of Science, and the pupils will have an opportunity to illustrate to *each other*.

Parents and teachers are invited to accompany their children and pupils to the lectures at all times when it is convenient to themselves.

Mr. Grund who is well known as a distinguished Mathematician, and a thorough and skilful teacher in *Exact Sciences*, will give instruction in the Mathematics, both to children and adults, and at such times as will not interrupt the ordinary pursuits of business.

Mr. Russell late Editor of the Journal of Education will give lessons in Elocution, and also meet reading circles of ladies and gentlemen if it should be desired.

A course of illustrations and experiments for young ladies and misses will commence on Wednesday next at 3 o'clock, P. M. A course for lads on Saturday at the same hour.

Tickets and further information may be had at the Bookstore of Carter & Hendee. Dec. 12.

A. U. A. TRACT—No. 30.—(*First Series.*

ON the New Testament conformed to Griesbach's Text. By F. W. P. Greenwood. This day published by GRAY & BOWEN, corner of Washington and School Streets.

The General Agents would also respectfully give notice, that Messrs. Toy & LUCAS, have been appointed Agents for the sale of Tracts in *Baltimore, Md.* Dec. 1.

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